

THE Saturday-Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 39, Vol. XVII.

Saturday, September 29, 1855.

Price One Penny.

Unseen Influences.

Mankind are surrounded by a great variety of influences, the most important of which are unseen and but little studied or understood. "There are spiritual agents, invisible to the natural eyes, not only in us, but in the elements, in the heavens above, and in the earth beneath, who are continually producing effects, the cause of which we cannot comprehend." Facts warrant the idea that the mind and body may govern or be governed through the medium of a third element which pertains to, or emanates from, God; yet who understands the great design of the Almighty in giving this influence to man, or its real utility to his existence? Surely it was not designed to degrade man, and to cause him to make amusement for the vulgar crowd by becoming the idiotic slave of another. It is evident, from revelation and observation, that there are an innumerable multitude of spirits on the earth who are continually instigating to evil, and exercising a universal influence on the organizations of nature; yet men have but a very limited knowledge of the times, manner, extent, or consequences of their operations.

There are millions of mankind who more or less believe in witchcraft, necromancy, and planetary influences. The votaries of these arts have advanced few or no reasons to the world for their belief, yet little or no evidence has

been adduced against the possibility of their existing as sciences founded on correct principles, although perchance perverted to evil purposes. Be this as it may, they exercise a powerful influence over the minds of a large portion of mankind.

We might go on enumerating the effects of powerful agencies which are seriously affecting the present condition and future destiny of men, and which are really the most important matters with which they have to do, but are lightly esteemed, and little understood. We will, however, bestow a passing notice upon one elementary principle, because it is the most important of all, and that is the Holy Ghost, which is the sure guide to man in the way of salvation, and which is the influence that governs the creations of the Deity. Notwithstanding its importance, how little is definitely known of its nature and origin, its gentle whisperings, more powerful impulses, or the nature and extent of its operations.

It is true that in many respects this is an age of science, when the vision of the astronomer traverses the regions of space, and calculates the motions and magnitudes of the heavenly bodies to an extent, and with an accuracy, before unknown. The multitudinous effects of steam, electricity, mesmerism, and astrological calculations are awakening men's minds from the reveries of the past, and calling them to more extended fields of action.

While in the scientific world there are many new and startling discoveries and inventions, in the religious world an abundance of new doctrines and strange spiritual manifestations are not wanting to shake men loose from their old opinions, to set them adrift on the sea of scepticism, and to bewilder them in the mists of uncertainty. In the midst of all their newly acquired knowledge, and boasted intelligence, have mankind obtained one new correct idea of the nature, power, and attributes of the Almighty, of a previous state of existence, the object of the present, or the nature of the next? Have they added aught to their knowledge of heaven or hell, of the elements of a celestial existence, or of the criterion of rewards and punishments meted out by a Being of infinite justice and mercy? Verily no. With all their professional piety and theological wisdom, mankind, since they denied the power of revelation from God, have floundered deeper and deeper in the mire of mysticism and doubt.

Although by new combinations of the elements, men have made great additions to their power of locomotion, and of communicating with each other, they do not seem to have even a glimpse of the principles on which celestial beings wend their way from one province to another, in the vast empire of the universe, of how God is everywhere present and watching over His creations, how intelligence is conveyed from one portion of them to another, or of the manner in which He communicates with His creatures. Mankind have conceived no definite idea of how the Most High should be approached for special favour and blessing. They may know how to approach earthly monarchs with courtly dignity and grace, or, in the cringing attitude of fawning sycophants, seek the favour of earthly kings, but if they attempt to approach the God of heaven at all, they seem to consider it a matter of the greatest indifference as to how, when, or where.

The veil of ignorance is over the past. Men know but little of the true conditions of their present state, and the future is a matter of dread because of uncertainty. In fact they are profoundly ignorant of the two most important subjects to them—themselves, and the God who created them. These subjects are the only foundation of true intelligence, without which all other acquirements are but bubbles on the ocean of knowledge,

beneath the waters of which the real gems are hidden. As soon as men commence to learn the attributes of God, and their own natures, they will begin to comprehend those powerful unseen influences with which the Lord operates to accomplish good, and Satan to do evil. Having or not having a correct understanding of these things, is what constitutes true knowledge or ignorance in man.

A correct standard by which to judge of these opposing influences, and the assistance of a power superior to them all to aid in forming that judgment, are necessary requisites in order to comprehend them. Without these the condition of man is like that of a ship on the ocean, without compass or rudder, and he is continually liable to be broken on the rocks of error, or drawn into the whirlpool of confusion.

This standard or criterion of judgment is Truth. But unfortunately men's ideas as to what it is are quite as various as their features, and as changeable as their circumstances. The reason of this is, that while they are continually operated upon by good and evil influences, they trust to their weak understandings, instead of a superior power, to guide them. Truth is an embodiment or system of eternal and unchangeable principles. These exist independent of themselves, and govern the Gods of Eternity, and every organization which has already arrived at, or is advancing to, perfection. In its sphere no organization, no matter how high or low, is free from the law of obedience to these principles. In proportion as it obeys or goes contrary to them is it perfect or imperfect. The difference between obedience to, and rebellion against, these primary laws of the universe, can only be seen and duly appreciated by man, in his fallen condition, through the enlightening influence of the pure element of intelligence, which emanates from God, the fountain of light, and which is variously distinguished as the "Spirit of Truth," the "Spirit of Life," the "Holy Spirit," or the "Holy Ghost." This element emanates from God. It is the instrument of His power, and the Spirit of His presence. It is thus described in beautiful simplicity by the Prophet Brigham—"The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by

His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are." It is the Spirit of inspiration and revelation, and is given to all men in proportion as they will make a proper use of it, for says Job, "*There is a spirit in man: and the inspiration of the Almighty giveth them understanding.*" There is but one way to obtain it in sufficient power to constitute it an abiding testimony and unerring guide, and that is, as laid down in the Scriptures, through faith, repentance, baptism in the name of Jesus Christ for the remission of sins, and the laying on of the hands of a person already possessing it, and who is duly authorized to administer it to others.

The next thing to be taken into consideration with regard to the Holy Ghost is its effects. Jesus, in speaking to his disciples, said, "*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto*

you." "*He will guide you into all truth.*" "*He will show you things to come,*" &c. If it will guide mankind into all truth; it will enable them to transcribe and understand all organizations and influences which are opposed to it; therefore it is an infallible guide, and those who follow its dictates will be able to judge all things by the standard of eternal truth, and need never go astray.

We will close this subject by quoting another beautiful passage from one of the discourses of President B. Young — "*When the Almighty sheds forth His Spirit upon an individual, or upon a people, the vision of their mind is opened, so as to discern between the things pertaining to this organization, and those pertaining to organizations which are brought forth in other spheres; all things are made new to them, for all things in the heavens and on the earth are in the power of the Almighty, and can only be revealed unto mortals, in their proper light, by the power of the Holy Ghost.*"

History of Joseph Smith.

(Continued from page 600.)

[February, 1840.]

Saturday, 22nd. Judge Higbee wrote me from—

Washington, Feb. 22nd, 1840.

Dear Brother—I have just returned from the Committee Room. The Committee being present to-day, a Mr. Corwin of St. Louis, formerly a democratic editor, emptied his budget; which was as great a bundle of nonsense and stuff, as could be thought of; I suppose not what he knew, but what gentlemen had told him; for instance, the religious General Clark and others. I confess I had hard work to restrain my feelings some of the time, but I did succeed in keeping silence tolerable well. Himself, Mr. Jamieson, and Mr. Lion announced all the energies of their minds to impress upon the assembly that Joe Smith, as he called him, led the people altogether by Revelation, in their temporal, civil, and political matters, and by this means caused all the "Mormons" to vote the whole hog ticket on one side, except two persons. But when I got an opportunity of speaking, I observed that

Joseph Smith never led any of the Church in these matters; as we considered him to have no authority, neither did he presume to exercise any of that nature; that Revelations were only concerning spiritual things in the Church; and the Bible being our standard, we received no Revelations contrary to it. I also observed that we were not such ignorammuses, perhaps, as he said would have people believe us to be; and some other things on this subject. I then told him that every man exercised the right of suffrage according to his better judgment, or without any ecclesiastical restraint being put upon him; that it was all false about a Revelation on voting; and the reason of our voting that ticket was in consequence of a democratic principle having been taught us from our infancy that they ever believed and extended equal rights to all; and that we had been much persecuted previous to that time—many threatenings being made from the Congress room about, as well as among us, who took the lead in political affairs. It was true we advised our brethren to vote this ticket, telling them we thought that

party would protect our rights, and not suffer us to be driven from our lands, as we had hitherto been; believing it to be by far the most liberal party; but in that we were mistaken, because when it came to the test, there were as many democrats turned against us as whigs; and indeed less liberality and political freedom was manifested by them; for one whig paper came out decidedly in our favour.

I made these remarks partly from motives which I may at another time explain to you. He laid great stress on the trials at Richmond, and a constitution, that he said Avard and others (who were in good standing in the "Mormon" Church at this time) swore to; then went on to relate what it contained, and that it was written by Sidney Rigdon.

I flatly denied it, and I could bring all the "Mormons," both men, women, and children, besides myself, that would swear before all the world, that no such thing ever existed, nor was thought of among the "Mormons."

He then related some things which he said John Carroll had told him at the Legislature, in Missouri; which were to the effect that the "Mormons" had burnt a number of houses in Davies County, and that for himself, if he could not get to heaven by being an honest man, he would never go there. Then, I, speaking of some of the Dissenters, told him Carroll was anxious to get into the Church again, and that it was the fact in regard to damages having been done, after we had been driven from Jackson and Clay—relating the De Witt scrape, and calling of the militia, and the mob's marching to Davies, and saying they would drive the "Mormons" from there to Caldwell, and then to hell; there burning our houses; that small parties on both sides were on the alert, and probably done some damages; though I was not personally knowing to, as I was not there. I told him Joseph Smith held no office in the country, neither was he a military man, and did not take gun in hand in the affair to my knowledge. I then stated that John Carroll's affidavit, which contained some important facts, was before them,—which facts I forgot to mention yesterday,—importing that he (J. Carroll) was convinced we would get no redress in Missouri (he being a member of the Legislature, ought to know). I saw the Chairman of the Committee not long since, who informed me that the Committee had not come to a final conclusion on this matter as yet.

I saw Mr. Jamieson on the walk, who said the first thing the committee would do was to decide whether they would take it up and consider it or not; and if they do take it up according to request, the Senate

will grant the committee power to send for persons and papers. The Committee made some inquiries respecting our religion, and I answered them, as a matter of course, as well as I was able.

They inquired very particularly concerning how much land we had entered there, and how much of it yet remained unsold; when Mr. Corwin observed that we had never entered much land there, but were squatters. I then described the size of Caldwell and Davies Counties, giving an explanation on these matters.

I suppose perhaps on Monday or Tuesday, we shall know something relative to this matter. Whether power be given them to send for persons and papers, you may see where they depend to rally their forces, viz., by endeavouring to make us treasonable characters, by the constitution, said to govern us, and that everything both civil and political among us is done by Revelation. These points I desire to blow to the four winds, and that you will select a number of firm brethren, possessing good understanding, who will tell the truth, and willingly send me their names when they know they are wanted. Send plenty of them. They will get two dollars per day, and ten cents a mile to and from, expense money. Do not send them until their subpoenas get there, for they will not draw expense money only for going home.

I will suggest a few names—Alanson Ripley, King Pollett, Amasa Lyman, Francis M. Higbee, as they know concerning the De Witt scrape; also send Charles C. Rich, Seymour Brunson, and others. You will know whom to send better than myself.

If the Missourians should send for you, I would say consult God about going.

E. HIGBEE.

P.S.—Mr. Jamieson stated to me this evening, if the "Mormons" could make it appear that they had been wronged, they would use their influence in having them redressed, so the shame should not fall on the whole State, but on those which had been guilty. I then observed that there was a minority in the Legislature, much in our favour, which seemed to please him, as they attended several times to it. The cause of my being so particular, is to show you the whole ground I have taken in this matter; that there may be no inconsistency. If I have erred in this matter, it is in my head and not my heart.

E. HIGBEE.

Sunday, 23rd. Elder B. Young had so far recovered as to be able to attend preaching by Parley P. Pratt, at Columbia Hall.

The High Council of Nauvoo voted, that the notes given into the hands of Bishop Partridge, by certain individuals, as consecration for building the Lord's House in Far West, be returned to the same by him.

Tuesday, 25th. Elders B. Young and Hedlock went to Hempstead, on Long Island, and preached at Rockaway and the neighbourhood till the fourth of March, and baptized nine.

Wednesday, 26th. Judge Higbee wrote as follows—

Washington, Feb. 28th, 1840.

Dear Brother—I am just informed, by General Wall (the Chairman of the Committee), before whom, or to whom, our business is referred, that the decision is against us, or in other words unfavourable, that they believe redress can only be had in Missouri, the Courts and Legislature. He says, they will report this week. I desire to get a copy of it, and also the papers. I feel a conscience void of offence towards God and man in this matter; that I have discharged my duty here; and as I wish not to be on expense, as soon as I can write to President Rigdon, get my papers, and draw some money to bear my expenses, I shall bid adieu to this city, to return to my family and friends.

I feel now that we have made our last appeal to all earthly tribunals; that we should now put our whole trust in the God of Abraham, Isaac, and Jacob. We have a right now which we could not heretofore so fully claim—that is, of asking God for redress and redemption, as they have been refused us by man.

ELLIS HIGBEE.

To Joseph Smith, junior.

When I had returned as far as Dayton, I found the horses which we left on our journey out, and from thence I pursued my journey through Indiana on horseback, in company with Dr. Foster, leaving brother Rockwell at Dayton; the travelling being exceedingly bad, my progress was slow and wearisome.

My clerk, James Mulholland, died on Nov. 3rd, 1839, while I was absent, aged thirty-five years. He was a man of fine education, and a faithful scribe and Elder in the Church.

Wednesday, March 4th, 1840. I arrived safely at Nauvoo, after a wearisome journey, through alternate snows and mud, having witnessed many vexatious movements in Government Officers, whose sole

object should be the peace and prosperity and happiness of the whole people; but instead of this, I discovered that popular clamour and personal aggrandisement were the ruling principles of those in authority; and my heart faints within me when I see, by the visions of the Almighty, the end of this nation, if she continues to disregard the cries and petitions of her virtuous citizens, as she has done, and is now doing.

I have also enjoyed many precious moments with the Saints during my journey.

On my way home I did not fail to proclaim the iniquity and insolence of Martin Van Buren, towards myself and an injured people, which will have its effect upon the public mind; and may he never be elected again to any office of Trust or Power, by which he may abuse the innocent and let the guilty go free.

I depended on Dr. Foster to keep my daily journal during this journey, but he has failed me.

Elders B. Young and Hedlock returned to New York, and held a Conference, when many Elders were ordained.

Twenty-sixth Congress—First Session.—In Senate of the United States, March 4th, 1840. Submitted, laid on the table, and ordered to be printed, the following Report, made by Mr. Wall—

The Committee on the Judiciary to whom was referred the Memorial of a Delegation of the Latter-day Saints, report—

The Petition of the Memorialists set forth, in substance, that a portion of their sect commenced a settlement in the County of Jackson, in the State of Missouri, in the summer of 1831; that they bought lands, built houses, erected churches, and established their homes, and engaged in all the various occupations of life; that they were expelled from that County in 1833 by a mob, under circumstances of great outrage, cruelty, and oppression, and against all law, and without any offence committed on their part, and to the destruction of property to the amount of 120,000 dollars; that the society thus expelled amounted to about 1,200 souls; that no compensation was ever made for the destruction of their property in Jackson; that after their expulsion from Jackson County, they settled in Clay County, on the opposite side of the Missouri river, where they purchased lands, and entered others at the land office; where they resided peaceably for three years, engaged in cultivation, and other useful and active employments, when the mob again

threatened their peace, lives, and property; and they became alarmed, and finally made a treaty with the citizens of Clay County, that they should purchase their lands, and the Saints should remove; which was complied with on their part, and the Saints removed to the County of Caldwell, where they took up their abode and re-established their settlement, not without heavy pecuniary losses and other inconveniences; that the citizens of Clay County never paid them for their lands, except for a small part; they remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired, by purchase from the Government, the settlers, and pre-emptioners, almost all the lands in the County of Caldwell, and a portion of the lands in Davis and Carroll Counties—the former County being almost entirely settled by the Saints, and they were rapidly filling up the two latter Counties.

Those Counties, when the Saints first commenced their settlement, were for the most part wild and uncultivated, and they had converted them into large and well improved farms, well stocked. Land had risen in value to ten or even twenty-five dollars per acre, and these Counties were rapidly advancing in cultivation and wealth.

That in August, 1838, a riot commenced, growing out of an attempt of a Saint to vote, which resulted in creating great excitement, and the perpetration of many scenes of lawless outrage, which are set forth in the Petition. That they were finally compelled to fly from those counties, and on the 11th October, 1838, they sought safety by that means, with their families, leaving many of their effects behind. That they had previously applied to the constituted authorities of Missouri for protection, but in vain. They allege, that they were pursued by the mob; that conflicts ensued; deaths occurred on each side; and finally a force was organized under the authority of the Governor of the State of Missouri, with orders to drive the Saints from the State, or exterminate them. The Saints thereupon determined to make no further resistance, but to submit themselves to the authorities of the State.

Several of the Saints were arrested and imprisoned on a charge of treason against the State; and the rest, amounting to about 14,000 souls, fled into other States, principally Illinois, where they now reside.

The Petition is drawn up at great length, and sets forth, with feeling and eloquence, the wrongs of which they complain; justifies their own conduct, and aggravates that of those who they call their persecutors, and concludes by saying, they see no resource, unless it be obtained of the Congress of the United States, to whom they make their

solemn, last appeal, as American citizens, as Christians, and as men; to which declaration they say they will submit.

The Committee have examined the case presented by the petition, and heard the views urged by their agent, with care and attention; and after full examination and consideration, unanimously concur in the opinion—

That the case presented for their investigation is not such a one as will justify or authorize any interposition by this Government.

The wrongs complained of are not alleged to be committed by any of the officers of the United States, or under the authority of its government in any manner whatever. The allegations in the Petition relate to the acts of its citizens, and inhabitants and authorities of the State of Missouri, of which State the petitioners were at the time citizens, or inhabitants.

The grievances complained of in the Petition are alleged to have been done within the territory of the State of Missouri. The Committee, under these circumstances, have not considered themselves justified in inquiring into the truth or falseness of the facts charged in the Petition. If they are true, the petitioners must seek relief in the courts of Judicature of the State of Missouri, or of the United States, which has the appropriate jurisdiction to administer full and adequate redress for the wrongs complained of, and doubtless will do so fairly and impartially; or the petitioners may, if they see proper, apply to the justice and magnanimity of the State of Missouri—an appeal which the Committee feel justified in believing will never be made in vain by the injured or oppressed.

It can never be presumed that a State either wants the power or lacks the disposition to redress the wrongs of its own citizens, committed within her own territory, whether they proceed from the lawless acts of her officers or any other persons. The Committee therefore report that they recommend the passage of the following Resolution—

Resolved, That the Committee on the Judiciary be discharged from the further consideration of the Memorial in this case, and that the memorialists have leave to withdraw the papers which accompany their Memorial.

Thursday, 8th.

Law County, Iowa Territory.
March 24th, 1840.

I, Daniel Avery, do hereby certify, that the following is a true and correct copy of the original of the Memorial of the petitioners to my personal knowledge.

First, in the year 1838, some time in the fall, I was called on, by the martial law of the State of Missouri, to aid and assist to rescue women and children from the hands of a mob, from the waters of Grand river, whose husbands and fathers had been driven off. We found the house invested by the mob, some of whom were in the house threatening the lives of the women and children, if they did not leave their property and effects immediately and follow their husbands and fathers. One family lost a child while in this situation, for the want of care; the women being compelled, by these monsters, to provide and cook them food. This company of the mob was commanded by James Weldon.

I also saw about seventy families driven from De Witt by a mob commanded by Sarsheet Wood. I helped to bury one woman the first night, who had been confined in childbirth a night or two before, and could not endure the sufferings.

The next scene I saw, I was peaceably travelling the road; a man by the name of Patison O'Banion was shot dead at my feet. We advanced a little further, when two men were killed and several wounded. I afterwards learned that this gang of mobbers was commanded by Samuel Bogart.

In consequence of being pursued out of the State, by this lawless mob, I was not an eye witness to the many thousand wicked acts committed by the Governor's exterminating militia.

DANIEL AVERY.

Sworn to before D. W. Kilbourn, J.P.

Friday, 6th. Attended the meeting of the High Council of Iowa, at Brother Elijah Fordham's, Montrose.

Extracts from the Minutes of the Council—

President Joseph Smith, junior, addressed the Council on various subjects, and in particular the consecration law; stating that the affair now before Congress, was the only thing that ought to interest the Saints at present; and till it was ascertained how it would terminate, no person ought to be brought to account before the constituted authorities of the Church for any offence whatever; and was determined that no man should be brought before the Council in Nauvoo till that time, &c., &c. That the law of consecration could not be kept here, and that it was the will of the Lord that we should desist from trying to keep it; and if persisted in, it would produce a perfect defect of its object, and that he assumed the whole responsibility of not keeping it until proposed by himself.

He requested every exertion to be made to forward affidavits to Washington, and also letters to Members of Congress. The following votes were then passed—

1st. That this Council will coincide with President Joseph Smith, junior's, decision concerning the consecration law, on the principle of its being the will of the Lord, and of President Smith's taking the responsibility on himself.

2nd. That a committee of three be appointed, consisting of Wheeler Baldwin, Lyman Wight, and Abraham O. Smoot, to obtain affidavits and other documents to be forwarded to the City of Washington.

3rd. That the Clerk of this Council be directed to inform Judge Higbee, that it is the wish of this Council that he should not, upon any consideration, consent to accept of anything of Congress short of our just rights and demands for our losses and damages in Missouri.

Sunday, 8th. I attended the High Council of Nauvoo, at brother Granger's.

President B. Young preached in Columbia Hall, New York.

Monday, 9th. Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, sailed from New York on the *Patrick Henry* for Liverpool.

Washington, March 9th, 1840.

Dear Brothers—I expected, by this time, that we would be through with our business; but the Chairman of the Committee gave notice last week, he should call it up to-day in the Senate; though Mr. Young's having gone to Philadelphia, it will not be called up until his return, which will be on next Thursday, according to the information that I have obtained relative to this matter. If the resolution is passed, as annexed to the Report, I shall get my papers and leave the City.

I have written some letters to brother Bigdon, which it seems he did not get. Brother Samuel Bennett writes, that brother Bigdon left Philadelphia for the Jerseys on the 5th instant. He stated, that he expects me to come there, to go with him home, and that he would write me soon on the subject. I shall write for him to make the necessary arrangements. He says, Dr. Ellis' family left about a week ago for Commerce. Also that the Church there numbers about one hundred; and P. P. Pratt, Orson Pratt, brother Kimball, brother Young, G. A. Smith, and brother Hedlock were to sail from New York to England on the 7th instant.

As I have lately written several letters to

you, I shall bid adieu, not to write again until after the Senate acts upon our business. Mr. Robinson says he has sent you a report; notwithstanding, I shall enclose another for you.

I have changed my place of boarding in consequence of Mrs. Richey's breaking up house-keeping, and gone to Baltimore. I am busy here at chimney corner preaching.

Yours as ever in the bonds of everlasting love.

E. HIGBEE.

To President J. Smith, junior,
Commerce, Illinois.

P. S. Lest my previous letters should not come to hand, I merely say that I have been before the Committee three days, and done all in my power to effect the object of our mission; have spoken my mind freely on the subject; and feel to have a conscience void of offence towards God in this matter. The subscription of which the Report makes

mention, was on condition they could not lawfully do anything for us, after examination we were to submit and wait until the Great Disposer of human events shall adjust these things, in that place where the wicked cease from troubling and the weary are at rest (this I think is nearly the sentiment though perhaps not the very words); and I for one hope and pray the time will soon come when they will not trouble us in the West, as they have hitherto done.

There is a man here, who owns two printing presses and much type, reading our books, (on whom I occasionally call,) I will with the assistance of God, get to come to the West as soon as possible with his press, that you may set him to printing the truth. He told me, if we had any printing to do, he would do it cheap, and even go to the West if necessary.

Give my respects to P. Rockwell, Dr. Foster, and also all the household of faith.

E. H.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 29, 1856.

THE WORLD'S DEGENERACY.—Egotism is a common failing of humanity. It scarcely admits of a doubt that every generation of men, and every distinct people composing that generation, have believed themselves to be wiser and better than any that have preceded them. Every nation of the present day, no matter how barbarous or civilized, how demoralized or virtuous, believe themselves to be a grade higher in the scale of intelligence than their neighbours. Modern civilization has become a strange conglomeration of scientific knowledge, mechanical skill, Pharisaical religion, mixed up with every species of refined vice, social demoralization, and corruption in the administration of governments. Civilized nations, with wonderful facility, set themselves up as the judges of the rest of the world in all matters of politics, religion, and morality, and, equally with the barbarian, believe themselves the *sine qua non* of all that is good, great, and glorious. Do results warrant this conclusion? Is there a solitary example where modern civilization has made a barbarous people more pure, virtuous, and exalted in their principles and conduct? It may have substituted one race for another, but the introduction of commerce, the Bible, and the missionary has been invariably accompanied by a new variety of diseases, increased licentiousness and indulgence in every debasing vice. Britons will speak with wonderful self complacency of the civilization they are introducing among the degraded inhabitants of India. It is true they have introduced their armies to kill and conquer. The missionary has followed with the Bible in one hand and the ritual of the Church of England in the other. They have introduced the appliances of trade and commerce, and what are the grand results? "Why," say they, "we have grown rich, and filled our treasuries." But what good has accrued to the natives? They have exchanged their Pagan tyrants

for Christian oppressors, native for British tax-gatherers, and thousands have been taught lessons of licentiousness and debauchery by their Christian conquerors, which they had never dreamed of in their philosophy. The corruptions of the Chinese have been heralded to the world, but, as bad as they may be, they no doubt have been able to learn some new lessons from their Christian preceptors, for it is difficult to imagine more polluted places than the seaports open to British and American trade on the coast of China. The principles and effects involved in the conduct of Britain will be found equally applicable to the course of every civilized nation.

But the most extensive example illustrative of the ruinous effect of modern civilization upon a primitive people, may be seen in the conquest and occupation of the western continent by the Spaniards and the Anglo-Saxon race. Diseases, crimes, and sexual pollutions have ever followed in the wake of European civilization. The cruelty and barbarity of the rude, uncultivated Indian passes current among the American people from the statesman to the school urchin, while the robberies, swindlings, drivings, and cold-blooded butcheries of the white man, from the government and its agents down to those of California emigrants who have shot helpless squaws for the ponies they ride, are passed over by pious Christians and enlightened statesmen as though cruelty was palliated by being refined, and crime modified by being committed under the garb of Christianity. The "Mormons" of Utah, who hold that death should be the portion of the seducer and adulterer, and whose domestic relations are guarded by the most stringent code of laws known to man, are insulted and abused with prostitution, profanity, and libidinous excesses committed among them by the officials of a Christian government. The polygamic "Mormon" who believes in acknowledging, sustaining, and honouring, as his lawful wives, the women he takes to his bosom, and in being a father in every respect to his children, is slandered and proscribed by nations whose cities swarm with prostitution, and reek with licentiousness, kept up by the seduction of virtuous females, who are sustained by the habitual contributions of a large proportion of the male population, and where thousands of children are born into the world without a father to welcome them to their new state of existence, or to provide for their wants.

This is but a faint sketch of the numerous evils and enormous excrescences which luxuriate in the elements of modern civilization. Their name is Legion, and their corroding influences are destroying every foundation for man's happiness, and are inevitably tending to sweep his generations from the earth. These are living, stubborn facts, apparent to every intelligent man who reasons with an honest heart. Christians, what is the matter? With your countries filled with churches, bibles, colleges, schools, and educated ministers, with apparently every thing which should tend to peace, virtue, social and domestic happiness, what is the origin of that miasmatic influence which casts the sickly taint of death over all that is exalting in human kind, which curses with its withering blight every effort of the philanthropist and the honest Christian to save and regenerate his species? The trouble is, the human race—Pagans, Mahomedans, and Christians, have all gone astray. They have become so egotistical, self sufficient, and all-wise in their own estimation that they in general think they are perfectly capable of managing their own affairs without any of the Lord's assistance. They consider their own wisdom quite sufficient, without receiving any more revelation from Him. The consequences are, they are led captive by the powers of darkness; like the blind man, they are continually liable to run against a wall, or fall into the ditch. They are ever coming into collision with the laws of nature, and contending with the friendly powers who would save them. They do things in a haphazard way, without any certain knowledge of the consequences. As they want no revelations from the Lord, they are either without any at all, or the devil is at their elbow.

to give them some of his. The consequence is, that for many generations they have imbibed errors and loved delusions, and have left them as a heritage to their children. Physical and mental diseases have been handed down from parents to children, in a rapidly increasing ratio, from the earlier ages of the world, and they are all concentrated in the present generation, who are a diseased, debilitated, and pigmy race, when compared with those giants in body and intellect, who could count centuries instead of years as the measure of their earthly career. The fact is, the world is in its dotage. In his infancy, man, with the attending orders of creation, was clothed in all the beauty of simplicity, purity, and truth. Creation had scarcely emerged from childhood, before man took the lead in the work of degeneration and death. The long lapse of time it has taken to reduce him to his present low condition, is a strong proof of the strength, power, and perfection with which the Lord first endowed him. The degeneracy of man is most forcibly shown in the gradual but constant decrease in the length of his life. The tablet of time has marked with unerring certainty the ebbing of the vital principle in his organization. From nearly a thousand years it soon decreased to one hundred and twenty. And what figure now marks the full tide of human life? Barely three score and ten years, while there is a fearful increase of mortality in childhood and youth. Still mankind are recklessly rushing on to premature death and general dissolution. The fountains of life have become the murky pools of corruption, and death, true to his mission, stands by to relieve man from the manifold sufferings which he has inflicted on himself. Yet the present generation, the degenerated sons of nobler sires, in their self-concoited wisdom, imagine themselves to be the wisest that ever have existed. They neither believe in present nor past revelations from God, for there is scarcely an ennobling virtue or a saving principle but what they pervert or transform in some way to suit their own convenience, their corrupt tastes, or depraved desires, or else deny altogether. Their various expoundings and spiritualizations of the Scriptures are a continual insult to their author, for they virtually accuse Him of being ignorant of language, and of not being capable of expressing Himself so as to be understood. Tell them that the Lord is the same now that He was in the early periods of the world, and that He is as ready to reveal Himself now as then, and they will reply that men are so wise that no further instructions from Him are necessary. Tell them that He has again made known, through His Prophet Joseph, the law of eternal marriage, with the principles of regeneration connected therewith. Tell them that the institution of a plurality of wives is a celestial one, the best adapted of any to fulfil the first great command of the Almighty—to "multiply and replenish the earth" in purity, instead of making it a secondary consideration—merely a consequence of the indulgence of lust and depraved desire. Refer them to the Bible, show them how the Lord approved of the institution in the days of Abraham, Isaac, Jacob, Patriarchs, and holy Prophets, and they will tell you that those were days of darkness, times when God, on account of the ignorance of the people, winked at such things. What blind imbecility and infatuation! Ignorant as Christians of the present day may consider men in those days, they knew something of the science of life—how to preserve in themselves and perpetuate in their posterity health, vigour, and the vital principle. Although they may have had no knowledge of the electric telegraph, of the power of steam or gun-powder, they possessed knowledge infinitely superior to it—they understood the science of communication with the heavens, of ascertaining the will of God concerning themselves. They could obtain His positive instructions in cases of great emergency, so that they need not go astray. In fact, they then knew something of the principles of present and future salvation, which

modern Christendom treat with the most supercilious contempt, but which relatively bears as great importance to their limited knowledge as an eternity of time does to the brief hour of their mortal existence. If Enoch and his people knew nothing of the science of aerology, they knew how to live in such perfection that the Lord took them from the wickedness and afflictions of this mundane sphere, a knowledge which we know of no other people having attained to. If Gideon knew but little of the destructive appliances of modern warfare, he knew how to obey the Lord, and save his brethren, and send panic and terror through the ranks of his enemies by breaking the pitchers.

With the physical and intellectual degeneracy of man, as a natural result the higher branches of science have been perverted, cast aside, and forgotten. From those simple, pure, and exalting principles, which open up to man the visions of eternity, enable him to hold converse with angels and the Gods, unfold to him his origin, his relative position with the orders of creation which surround him, and mark out for him the road to future happiness and exaltation, he has descended, and is exhausting his energies in efforts to accumulate the wealth that vanishes, and the glory that fades like a summer flower.

From the simple natural form of government, originating with the higher spheres—that of God through His delegate, to whom He makes known His will, men have substituted every conceivable form, and have taxed their ingenuities to invent new varieties, until every civil and political organization now in existence is worn out, having been proved incapable of insuring stability and happiness. Dissensions, revolutions, and wars are rife in every quarter of the globe. Among the vast multitude of nations and people, none can be found, except in the peaceful valleys of Utah, who, with united will and concentrated effort, labour for the greatest good. Like a traveller bewildered in the mazes of a wilderness, men wander to and fro in uncertainty. Many seem to be indifferent to their destiny; others, who study and reflect, see a general tendency to disorganization and anarchy, and with fearful forebodings are wondering what the end will be.

That time is approaching which John the revelator saw in a vision, when the Lord said: "*Behold, I make all things new.*" The preparatory work has commenced. The principles and science of salvation have again been revealed from the heavens. Prophets and Apostles are again endowed with power to lead men in the way of eternal life. They are teaching the honest in heart how to renovate and strengthen their physical and intellectual energies. How to bequeath health, vigour, and the power of temporal and eternal life to their posterity, instead of disease, debility, and death. They can teach statesmen how to govern without oppression, and kings how to rule without being tyrants. They are establishing a kingdom which will never be shaken, or overthrown, but while others sink under the accumulated weight of their wickedness and abominations, will rise triumphant over all, to renovate, save, and bless mankind.

The germ of that kingdom is in the bosom of the Rocky Mountains. It is now a little weed, but its weight is already being felt and its growth feared by the nations. Its increase is rapid, and ere long it will roll down from its mountain fastnesses, a terror to the wicked, and a nucleus around which everything will gather that is worth saving from the universal wreck of nations.

UTAH MAIL.—The Utah Mail for July 1 arrived on the 16th inst., bringing the *Deseret News*, Nos. 13 to 16, with letters. The grasshoppers still continued their ravages among the grain, grass, and fruit trees. A bug, heretofore unnoticed by the

farmers, was doing considerable damage to the potatoes in Utah County. Drouth was also severe. But the spirit of the people was good, and their faith confident that a sufficiency of food would be secured till next season. Several companies had started to the "Pangwitch" Lake on fishing excursions. A small party had also started to the Santa Clara Mission to sow corn.

His Excellency Governor Brigham Young, the Hon. H. C. Kimball, and Major-General J. M. Grant, accompanied by Professor Orson Pratt, A.M., Colonel Albert Carrington, T. E., Jesse W. Fox, Esq., Hon. Leonard E. Harrington, Ezra T. Benson, S. L. Sprague, M.D., and a goodly number of citizens, left G. S. L. City, June 18, for the purpose of visiting the northern counties of the Territory. They returned on the 25th. At the point where the Fort Hall road crosses the boundary of Utah and Oregon, trenches were dug on the line on each side of the road, and a stone slab with O chiselled upon one side and U on the other was set in the ground close by the road, on the east side of it; and near the base of one of the foot hills Professor Pratt piled up a few stones on an out-cropping rock, a few feet south of the line.

Captain Ballo's band had commenced the building of a Music Hall, in the 14th ward, 60 feet by 85, designed to accommodate the band for practicing music, teaching classes, or for concerts. The foundation was completed ready for the adobe work.

The Hon. L. Shaver, Associate Justice of the Supreme Court and Judge of the First Judicial District Court of the United States, in and for the Territory of Utah, was found dead in bed at his residence in G. S. L. City, June 29, of disease in the ear and head. He was buried on the 30th, followed by his friends, the Governor and suite, Hon. J. M. Bernhisel, Judges of the Supreme and Probate Courts, Secretary of the Territory, Indian Agent, Members of the bar, Officers of the courts, citizens, escorted by the battalion of Life Guards on horseback, and the Nauvoo brass band. Addresses were delivered on the occasion by Chief Justice Kinney and Professor Orson Pratt.

DEPARTURES.—President F. D. Richards, accompanied by Elders J. L. Smith and W. H. Kimball, left London on the 8th inst., took steamer at Folkestone, arrived at Boulogne the same evening, passed the night there, and reached Paris the next evening. On the 10th they left Paris for Geneva, where they arrived on the 12th, all in good health.

Home Correspondence.

STAFFORDSHIRE CONFERENCE.

10, Bleak street, Cobridge,
Sep. 7, 1855.

President F. D. Richards.

Dear Brother—It is with a thankful heart to my heavenly Father for His blessings, that I sit down to write a few lines to you. I know that you have a great desire for the welfare of this Conference, and that you would like to know how we are getting along. I greatly desire, and

still live in hopes, that you will pay us a visit. I think it would do you good to come and see the few Saints in these parts. I can truly say that, with few exceptions, they are doing all in their power to roll on the work of the Lord.

I thank the Lord that some of the Saints feel quite rich to what they did a while ago. They are getting rich in faith, and that makes them rich in works. It does my soul good to go into some of the meetings. I have felt grieved many

times that we had not more means to carry on the work in this Conference. Still I feel that the work is the Lord's, and, if we do all we can, it is all that is required of us. As the faith of the Saints increases, their works increase also, so that we can do more than heretofore. As we could not get money to rent Halls with, we have tried lecturing out of doors.

Yesterday, brothers Curtis, James Taylor, and myself went to Nantwich, a small town 6 miles from Crewe. We went to the spot where we were to speak, and it was filled with things to sell, as it was the wakes. We felt quite disappointed to think that we had come so far and then could not have the privilege of speaking to the people. But the Lord was with us. A friend came and told us that there was another place. We went to it, and he went and got a chair for us to stand on, and we commenced our meeting. The people came by hundreds to hear us. Brother Taylor spoke first, and then brother Curtis spoke until his lungs gave out. The people paid good attention until they had got through, and then they wanted a time. There were two or three men who were disposed to make a disturbance, but we had the most friends there. There was one man who talked for some time, and abused us, and the Saints, and Joseph. He told the people that the "Mormons" were all going to starve. We waited until he got through, and then I asked the people if they would stand and hear me. They said that they would, and the Holy Ghost was with me, for I never felt better in my life. I told them how we had been persecuted, and I gave them a sign, and that was, that the Saints would not perish for want of food in the Valley. I talked until I got so hoarse that I was obliged to quit. They all appeared pleased, and I told them that we had come without purse or scrip, and would like to have some one take us in and feed us. One man gave me a shilling, and that paid for our bed. We went without supper, and walked six miles the next morning before breakfast, and I went on to Burslem for mine. We are going to the same place next week, and I believe we shall do good there. The brethren are all alive, and they go out every Sunday, and preach to the people wherever they can get a hearing. The Saints attend their meetings now,

better than they have done for years before, so they say. I have had more joy in my labours the last month than in all the rest of the time I have been here.

Please give my kind love to Elder Little and all the brethren in the Office. God bless you in all things is my prayer all the time.

WILLIAM G. YOUNG.

BEDFORDSHIRE CONFERENCE.

Luton, Sept. 10, 1855.

President F. D. Richards.

Dear Brother— . . . I wish to inform you of my field of labour. Our Temple money is nearly all up, and I think all will be by the 1st of October, or at Conference, which is on the 7th of October, for which we have engaged the large Castle-hall in Bedford; and could you, or brother Spencer, or brother Wheelock, one or all, favour us with a visit on that occasion, be assured, brother Franklin, the visit would be appreciated, and most thankfully received. We are going in for the best Conference ever held in this Conference, and we intend to have it, because we feel that it is our privilege. Other funds are cheerfully responded to, according to the abilities of the Saints. We shall do what we can by the request of Pastor Dana for Elder Budge's mission. We lament to have to part with Elder Budge so soon, as he has just come to our aid; but still we know that all is right.

I have had a desire to make a special effort to thoroughly mission at least some of the largest market towns in my Conference, especially Luton and Northampton. The former has about 15,000 inhabitants, and the latter about 30,000. We have bills up in each of these towns, announcing a course of twelve lectures, to be delivered by Elder Budge and myself. Elder B. has delivered two in Northampton, and I have delivered three here in Luton; good attendance in each place. Much interest is manifested on the part of the people. When I commenced in Luton, the proprietors of the halls were so prejudiced, thinking we were a very bad people, &c., that they would not allow us the use of any hall at any price; so I had the town-crier to announce to the public that I would deliver a lecture on the public square, a place called Seven Acres, which I did, and felt well in speak-

ing to this people. Yes, I have felt, and do feel, that the set time is come to favour Israel in Luton. At the close of my first lecture, a gentleman asked the privilege to ask a few questions, which he did, and I answered them. During his remarks, he said he would use his influence for me to have the Town-hall, and he would give £1 towards the rent, and make me welcome at his house, &c. So we are now occupying the Town-hall; and hundreds of the best and most thinking of all sects come to hear me talk. Well, I feel well in talking to this people; and the same with brother Budge at Northampton.

But all this is not without opposition. The priests say my books ought to be burnt (for I have sold a good number of our books), and I ought to be mobbed out of town: but the people say, no.

Elders Harding and Lindsay are busy in their respective districts in preaching in new places, &c. A few baptised. . . .

Now, brother Budge will only be here one more Sabbath. Will brother Richards favour us with an Elder to take his place, if it is but for a short time?

I hope you will excuse this long, imperfect communication, which I will now conclude by saying—God bless all. Amen.

R. W. WOLOOTT.

DUBLIN CONFERENCE.

24 Duke Street, Dublin,
Sept. 11, 1855.

President Richards.

Dear Brother—I feel desirous to lay before you the condition and future prospects of the work of the Lord in this Conference.

We held our Quarterly Conference on Sunday the 9th instant, and truly we had

a time of rejoicing. Our much loved Pastor, Elder Ferguson, in company with Elders Scott and McAllister, were with us, and although we have been driven by the enemies of truth to meet in a small "upper room," the Spirit of our God was poured out in our midst in rich abundance, the words of life and salvation flowed from the lips of the servants of the Lord with mighty power, the countenances of the Saints were lit up with joy and gladness. It did my heart good to see the spirit with which they held up their hands, to the extent their bodies would allow them, to sustain the authorities of the Church.

The Saints are full of the spirit of gathering, and several are making their preparations for the coming season. They are also fast getting rid of the rubbish of sectarianism, and laying hold of the principles of the Gospel, as they come through the proper channel—the Priesthood, and instead of, as heretofore, depending too much on ancient records, they receive the truth as it emanates from the lips of the living oracles of God's word. This was the case at our Conference. Elder Ferguson laid some of the simple truths of "Mormonism" before them, and they were received with joy and gladness.

During the past quarter we have added four by baptism, and one last evening. A few are investigating our principles, which we trust will lead to their obedience. Nearly all the Saints in the Dublin Branch were re-baptised during the past quarter, which has had a good effect.

Praying for the continued success of your labours in the kingdom of God,

I remain,

Your obedient servant and brother,
H. E. ROWLING.

Christian Folly.

The *National (U. S.) Magazine*, in an article entitled "Editorial Jottings in the West," gives the following detail of a touching trial of Christian principle in an Indian, which fell under his knowledge—

"The missionaries, as we sat under the tree, related an affecting example. A chief and his two wives were converted, and wished to join the mission church. He was a truer man, and had a warmer

heart than was usual among his race. It was necessary that one of his wives should be put away; they themselves, as Christian converts, saw and conceded the necessity, but the process of effecting the separation was heart-rending. The details of the process could not be determined in the wretched family, and the missionary was sent for. He found them in the deepest grief. One of the wives

was young and beautiful in both person and character; the other was aged and infirm, but equally esteemed for her virtues. It was settled that the latter should be retained; the other bowed her head and consented. It was right; it was the most merciful arrangement. But a fearful struggle remained; the young wife was a mother—she had an only child, an infant. The chief loved it; it was, perhaps, to be the inheritor of his authority and honours; he could not part with it. 'Never,' said the missionary, 'did I witness a more affecting scene than now followed. No possible terms could be agreed upon between the contending affection of the two parents. The mother sat on the ground heart broken, her tears dropping upon the child that lay in her arms; the chief stood off, agonized and weeping, and the elder wife shrunk away from the scene. The missionary proposed at last, I think, that it should be decided by lot, and the child fell to the chief, but the mother clung to it. The missionary urged her to carry it to the arms of the chief, but she could not; her sobs were her only reply. He then directed the chief to take it; but the latter, overcome at the grief of its heart-broken mother, could not step forward to do so. What was to be done?

The agreement was binding. In Indian life the father was the only sure protector of the child; the mother's own future marriage and protection would be affected too, by the result. It was a painful, heart-rending case, but had no alternative. The missionary had to advance to the prostrate woman, and take the child himself. She revered his office; she believed the act necessary; and, with irrepressible tears and sobs, yielded the child; but, no sooner had he taken it from her bosom, and placed it in the arms of the father, than the woman leaped towards it, and with out-stretched hands, struggled to regain it, crying frantically, 'Give me my child! O, give me my child! Do what you will with me, but give me my child!' I saw the retained wife of the chief at the camp; she bears the highest Christian character, and her husband has, I understand, maintained his Christian integrity. The young heart-broken mother has found a refuge in the grave."

By what authority did this *Christian Missionary* separate this husband and wife? Can he produce a single instance of Jesus Christ or his Apostles, though belonging to a polygamous nation, doing such a thing?

Varieties.

MONEY ORDERS.—In order to relieve the public from much inconvenience in drawing and obtaining the payment of Post Office Money Orders, it has been decided by the Postmaster General that a remitter who presents a written requisition for a money order shall in future only be required to give the surname and initial of one Christian name of the payee, and that the payee's signature need only be the surname and initial above mentioned. The payee will not be required to furnish the address of the remitter, although the latter must still furnish his address to the postmaster who issues the order.

MATERIALS FOR SUGAR MAKING.—I have just had a conversation with Mr. Wray, an intelligent English planter from Natal, (South Africa,) who has been a sugar-grower in both the East and the West Indies, and who is confident that a plant known among the Caffres as the *Imfy* might be advantageously naturalized and grown in all temperate climates for the production of sugar. He says it will grow wherever Indian corn will ripen, though it likes a hot bright summer; that two crops a year may be harvested in our Cotton States and one in any part of our country south of 45°; that it does not require replanting oftener than the Hop, (say four times in a century;) and that it will yield three to four thousand pounds of choice sugar to the acre at each harvest. A plant similar in species but inferior in kind has recently been brought from Northern China, and is doing well. The expressed and boiled juice of this plant has hitherto been supposed incapable of granulation, but Mr. W. has discovered a process which obviates this difficulty. I heartily trust this subject will receive attention in America, and I think Mr. Brown, in the Agricultural department of our Patent Office, can give further information with regard to it. Mr. Wray is also confident that the *Date-Palm* may and ought to be naturalized and extensively grown in our Southern States. He says it begins to produce five years after planting, (the ground being devoted to corn, cotton, or other crops meantime,) and that, with very little attention thereafter, it will yield five tons per acre of fair Sugar. Will not the South look into this?—*Horace Gladly.*